Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

APRIL 3, 1958

Eva Luoma Photo

Easter

Now Nature, on her level, wakes again:
Christ's gallant comrade from the chrysalis
Unfolds gay wings upon the drifting bliss
Of April air; the tulips that have lain
Death-shadowed, reassume life's vivid stain,
As ice—the crystal stone of the tomb's abyss—
Is rolled away; in jade-fair genesis,
Soft green spears journey toward the yellow grain.
Yet above Nature stands the Christ: and He
Who is ere Eden was, or Nazareth—
Transcending Nature's resurrection—rends
Not seasonal Winter but essential Death,
Affirming time into Eternity
As the Creator with the creature blends.

E. Merrill Root

Friends Conference on Disarmament

Message and Highlights

Barrow Cadbury

1862 - 1958

The Worth of Persons

Glenn A. Reece

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

The Worth of Persons

A well known writer has said, "To believe in the sacredness of human personality is as disturbing a belief as one could have." It is a very disturbing belief for it terribly shakes one's complacency, selfishness, quick judgment of others, unconcern, insensitivity of spirit, blindness to human need, self-righteousness, too small or narrow concepts of God and His love, failure to remain courageously open to the full truth and the guidance of the Spirit as well as other common failures to comply with God's purposes in our Christian witness.

Belief in the sacredness of human personality has ever had a large place in the tradition and practice of Friends. This belief has caused many individual Friends to experience great self-denial, investment of long periods of time and expenditure of much energy for slaves, American Indians and the suffering and underprivileged people of anywhere in the world.

Let us pause to consider some reasons why each person, good or evil, has intrinsic worth. We shall mention three priceless gifts of God bestowed by Him upon every living person of each generation, nation, race and class.

The Gift of Soul or Spirit

Man is the creative work of God with the reference, "God breathed into him the breath of life and he became a living soul." This "inner man" has capacity for fellowship with God and may experience His companionship and share a sense of His presence in worship and in the common tasks of life.

One cannot fragmentize man and if Christianity is to be truly redemptive the whole man must be included, as Alexander Purdy has said, "A man is saved when none of him is lost." However it is this inner capacity for oneness with God which lifts man from the level of the common beast and makes him a creature of priceless worth.

The Gift of Faith

John tells us, "God has given to every man a measure of faith." It is by this wonderful treasure that man can touch God for his own need, find forgiveness, divine approval, acceptance into sonship or daughtership with God and the guidance he requires. If earnestly exercised it enables man to achieve high levels of life, fellowship and service.

The Gift of Choice

Joshua sounded the ringing challenge to Israel, "Choose ye this day whom ye will serve," and Jesus stated, "If a man will do his he shall know . . . " These and many other instances indicate our valued gift of choice. We exercise this gift numerous times each day. It makes possible the decisions for special tasks, associations and pursuits.

There is no record where God has deprived man of any one of these gifts during his lifetime. Man may dissipate any of these gifts or misuse them. He may reject God's proffered love, forgiveness and fellowship. He may refuse to exercise his gift of faith until it shrinks through neglect. He may make wrong and evil choices. Nevertheless, these priceless gifts of God are his and we dare not speak lightly of or degrade these priceless treasured gifts of God which are included when we refer to any one person anywhere in the world. Why not seek man's redemption because of his worth and not only because of his lostness?

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Editorials. . .

The Mountain of Refuge

B. Orville Fisher, a Friends minister who is now pastor of Upland Friends Meeting, Upland, Indiana, has based this meditation on Psalm 11.

"If the foundations be destroyed, what can the righteous do" seems to be an hypothesis of hopeless despair. It is also the basic question of the Psalm which the Psalmist seems anxious to answer. How quickly he assures us, even in the very first verse, "In the Lord put I my trust," that the righteous have an indestructible foundation!

How timeless is this question! Whether of David or our own time, the hypothesis often becomes a reality. In the stream of on-going developments many of the bases upon which men have built for hope and security have proved insufficient and unenduring. New economic demands; new modes of communication and travel; new political attitudes and positions; international, interracial, interreligious tensions; all make a definite impact upon mankind, even those who desire to truly live righteously.

The foundation upon which we build any phase or area of life must stand unlimited tests or be destroyed. Many of the things upon which man has sought to build his society, yes, even his religion, have proved inadequate, being destroyed by the testings of time and experience. This being true, "What can the righteous do?"

A common modern-day counsel, "Let nature take its course," is not applicable here since man's fallen nature still tends downward. The Psalmist, having put his trust implicitly in the Lord, concludes that it is foolish to advise following the course of nature, "Flee as a bird to your mountain." For us today herein lies a deep spiritual truth if we will but keep the symbols in the realm of spiritual meaning.

The holy mountain and the mountain of the Lord are frequent expressions in Hebrew lore. Micah 4:1, says "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills." Surely, then, this becomes the mountain of the righteous to which they naturally flee for safety and security.

How deos this mountain become the possession of the righteous? Let Daniel answer for us; read Daniel 2:31-45. The man-made image, though great, with excellent brightness, with awe-inspiring appearance, could not stand the test nor bring enduring peace and security, for we see a stone cut out of the mountain smiting the man-made image and destroying it. This same stone then grows into a great mountain filling the whole earth (verse 35). This doubtless is the Rock of I Corinthians 10:4 and I Peter 2:4-8. He (Christ) is our Rock, the door of the sheepfold, by which we enter in, having no other access to the Father but by Him (John 14:6).

If the foundations, upon which mankind has builded, be destroyed, what can the righteous do? As naturally as a frightened bird flies instinctively to the safety of the mountain refuge, surely the Christ-redeemed, the righteous, can flee to their mountain, their Rock, their Door, their Way, their indestructible Foundation which no other man can lay—Jesus Christ, our Redeemer, to whom hath been given glory and majesty, dominion and power, both now and forever.

B. Orville Fisher

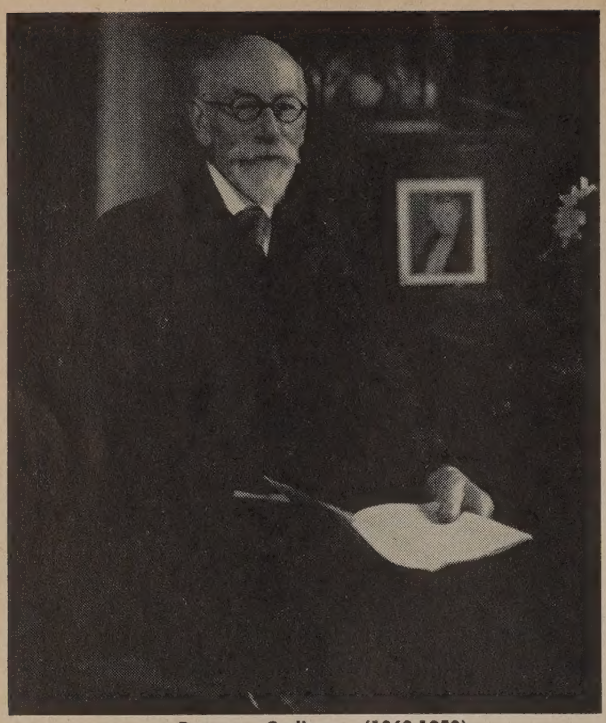
Reflection from London: A Beloved Friend Dies

The silent worship that opened the last Meeting for Sufferings of London Yearly Meeting was deeper than usual, for many present knew that our beloved friend Barrow Cadbury was very near the end of his long and active life. The meeting drew very close to him, as we united in prayer for the sick and dying, and commended his soul to God. We listened quietly to the Clerk's simple announcement that Barrow Cadbury's life was drawing peacefully to its close. Two days later, on Sunday morning, March 9, Barrow Cadbury died at his Birmingham home, in his 96th year.

It is not my purpose now to recount the details of so full a life, but to share with Friends in America some of the memories of Barrow Cadbury that have come to me. Foremost among these is the beauty of his prayers. I remember with special thankfulness the prayers he prayed so often during the closing session of our Yearly Meeting. He fulfilled so naturally his place as father of the Yearly Meeting that it seemed absolutely right that he should offer to God, on behalf of us all, the work that we had tried to do during the sessions. Barrow Cadbury's prayers were always the simple reverently natural approach of a son to a well loved Father. Through them his simple trust in God shone out. He had no difficulty in finding the appropriate words with which to address God. Typical of his prayers was the one he offered during the World Conference at Oxford in 1952. Tension had arisen and there seemed to be no human way through. It was then that Barrow Cadbury prayed "O God, we are in a fix. Please help us out of it."

Barrow Cadbury's rich, deep attitude of prayer contributed more than we can understand to the Quaker business meetings of which he was a member. This profound contribution was complimented by his common sense, imagination and great practicability.

He believed in the democratic way of Quaker Church Government and made his first offerings to it by his regular and punctual attendance at the meetings he attended. I well recall occasions when meetings had to be fixed at times that were inconvenient to Friends living at a distance from London. Younger people caught later trains and missed part of the meetings, but Barrow rose at dawn and travelled by the early train to be present on time.



Barrow Cadbury (1862-1958)

His imagination and vision were an inspiration. He saw the advantages of adequate London headquarters and backed his insight with generous practical gifts. Long before others he saw the reality of the World Family of Friends, and contributed handsomely to the cost of various conferences which were to make it actual. His benefactions within and without the Society were immense, yet he never allowed the fact that he had given money force a committe to his point of view. Whenever he gave he did so happily and adequately. I recall his words following a large gift to the Tercentenary Commemoration in 1952. "Tell me if it is not enough—don't stint the arrangements; let them be done nicely."

Only once did I ever ask Barrow Cadbury for money. I wanted a little help for a Friend in need. "Should I tell the Friend who has given this help?" I asked. Without hesitation came the answer, "Tell him your left hand gave it," and away he went chuckling happily over his joke.

Friends benefited greatly from the fact that Barrow Cadbury was a business man, who had accepted the discipline of responsibility in industrial life, and shared with the Society the lessons of practicability he had learned. For fifty years, from 1882 to 1932, he worked with Cadbury Brothers at Bournville, becoming Managing Director in 1899 and Chairman on George Cadbury's death in 1922.

Barrow Cadbury's mind was clear and alert to the end. His last contribution to Meeting for Sufferings, a month before he died, was to the discussion on a possible further Quaker protest about the testing and use of hydrogen bombs. He felt such a protest unwise, as the Quaker testimony was directed against war itself, and he made his point with a lucidity that would have done credit to a man many years his junior.

In the closing months of his life he had sent a letter, with Kathleen Lonsdale, the Quaker scientist, to the world's statesmen, urging them to appoint ministers of peace and goodwill in their governments.

Perhaps Barrow Cadbury knew that the European Conference of Friends would be the last large gathering of Friends that he would attend. It was there in that multi-lingual group that he took his farewell of his beloved Society in words that none of us present will ever forget.

"Where shall we meet again? Perhaps here on earth, but always perhaps. And for very many of us never on earth. Where then shall we meet? By the Grace of God surely and for certain in the Kingdom with our Father and Jesus in heaven, in paradise. Till then we say, Farewell! Lebewohl! Adieu! Goodbye—God be with us all—Auf wiedersehn!"

Our French Friend, Henri Schultz, spoke of Barrow Cadbury at the end of the Birmingham Conference as "the father of the family of Friends (who) stands in the Eternal Life where there is always Light and Love." American Friends will recall how he loved them as part of the family.

Now he has responded to the call of his King, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Naturally we mourn his death, but we are thankful for his long, full life and rejoice that he has gone to be forever with God, Whom he loved so devoutly and faithfully and trusted so simply.

George H. Gorman

What is more needed than anything else in the Christian Church is an experience of what it means to enter into union with the crucified Risen Christ. It is a paradox of Christian faith, but a reality of Christian experience, that the living Lord, He who "sitteth on the right hand of God the Father Almighty," lives also on the frontiers of the earth. Let evangelical experience today re-echo the words of the medieval saint who said, "He is closer to me than I myself."

John A. Mackay

* * *

Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If thou love each thing thou wilt perceive the mystery of God in all; and when thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love the whole world with a love that will then be all embracing and universal.

Feodor Dostoevsky,
Robert Bridges version
of "The Brothers Karamazov"

Disarmament -- An Old Concern And a New Urgency

The Message of the Friends Conference on Disarmament, attended by 147 Friends from 21 Yearly Meetings in the United States, held in Germantown, Ohio, March 13-16, 1958.

People and nations able to solve conflicts without war, a world of peace and justice—this is the goal of disarmament.

The witness of Friends for peace is deeply rooted in the basic religious insights of our Society. The sacredness of human life and the essential brotherhood of all men demand a rejection of war. The Quaker understanding of the Christian gospel leads to a complete renunciation of war and preparation for war. Rufus Jones has said, "War and all its methods are absolutely incompatible with the teaching, the spirit, the kingdom and the way of life of our Lord and Master, Jesus Christ. . . "

There is an overwhelming urgency for disarmament as the keystone for peace. Today one single nuclear bomb can contain more destructive capacity than all the high explosives dropped by all sides in World War II. The new weapons of war place mankind in mortal danger, and there is evidence that weapons now being developed will defy inspection and control. A first step toward disarmament, however small, may turn us from this path of destruction onto the path toward peace.

Disarmament is everyone's responsibility, because we are all now involved in preparation for war. Each of us shares the blame for the climate of fear which has resulted in reliance on military defense for security, in an inflexible foreign policy, and in a weakening of democracy at home. Each of us shares the obligation for asserting the religious faith from which will issue creative steps toward peace. We are not alone. We are never helpless. God works in history through man, and we feel we are under His leading.

* * *

The steps toward an unarmed world cannot all be forseen, but two seem to us necessary and possible now:

—ending nuclear tests.

—banning ballistic missiles by placing the use and exploration of the upper atmosphere and outer space under the supervision of the United Nations.

Steps which we believe can follow in the near future, either singly or together, include:

—ending the production of nuclear weapons.

—restricting stock piles of nuclear weapons to countries which made them.

—beginning the conversion of existing nuclear weapons to peacetime uses.

—reducing conventional armed forces and terminating conscription.

—banning shipment of arms to tension areas.

—withdrawing NATO and Soviet armed forces from Central Europe and demilitarizing this and other strategic areas.

—creating machinery for inspection and control of these measures.

As these steps are taken we believe the United Nations should be brought into action as the responsible agent wherever possible. Such delegation of authority will build the United Nations into an instrument of international law and order in a disarmed world.

These approaches to disarmament are but a beginning, but they are essential to the solving of problems which now trouble the world, such as the need for: the unification of Germany and Korea, the growth of political freedom in Eastern Europe, stability and economic progress in the Middle East, a constructive relationship between the United States and China, and nationhood and self development for colonial peoples.

We recognize the complex problems facing nations even after they decide to move toward a disarmed world. There is no easy answer to the question, how do you meet the threat of potential aggression? There is no blue print for the uncharted region between our disturbed world and the world of peace and justice under law. But the risks we encounter in this venture are better justified than the risks of continuing the arms race.

* * *

1. Every program for peace and social justice requires dedicated persons.

What are you doing to clarify your concern for disarmament and to open yourself to those spiritual resources which can strengthen that concern?

2. Hatred and fear of another people deny our religious faith, corrode reason and goodwill, and interfere with the peaceful accommodation of differences.

Do you actively strive to overcome these emotions with love and forbearance?

3. Effective witness to the testimonies of Friends requires an informed and alert membership.

Does your Meeting endeavor to prepare its members and the surrounding community for a clear witness to the need for disarmament and the substitution of law and morality for military force?

4. Friends have an obligation to present their views on disarmament to those responsible for making decisions.

Do you seek opportunities to communicate, in writing or in person, with your governmental representatives?

5. There are Quaker and other organizations through which Friends can effectively work for peace.

Do you faithfully support and work with these groups?

6. Friends are led to many expressions of their concern for disarmament.

Are you sensitive to opportunities for direct action on disarmament, such as the voyage of the Golden Rule, participating in or supporting such acts as you feel led?

Copies of this Disarmament Conference Message will be available from any of the sponsoring organizations: American Friends Service Committee, Friends Committee on National Legislation, Friends General Conference, Friends World Committee, Friends Peace Committe of Philadelphia Yearly Meeting, and the Board on Peace and Social Concerns of the Five Years Meeting of Friends.

Highlights of the Disarmament Conference

The recent Friends Conference on Disarmament was a good one—on that the participants are agreed. What made it good? What made it meaningful? Three partial answers come to mind: the quality of leadership, the basic sense of agreement and ongoing concern, and the ever recurrent theme of the profound religious basis for such work for peace.

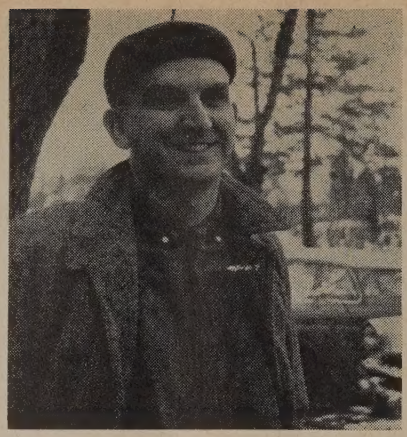
* * *

Friends often sense a lack of necessary leaders. In the field of ministry and in other forms of service there is often a place for an able man who cannot be found. But as Friends met for session after session during these four days, a sense of confidence and what might be called a sense of joy in the men and women who spend their professional lives or much of their non-professional time in the various Friends peace organizations gave strength to the Conference. Ray Wilson, Ed Snyder, Wilmer Cooper and Jeanette Hadley of the F.C.N.L.; Lewis Hoskins, Steve Carey, Lyle Tatum, Ben Seaver and others of the A.F.S.C.; Sydney Bailey of the Quaker Program at the U.N.; Milton Hadley and Sam Levering of the Five Years Meeting Peace Board; and a dozen others not so easily catalogued spend their lives in living out their concerns, and this long-term devotion can be felt.

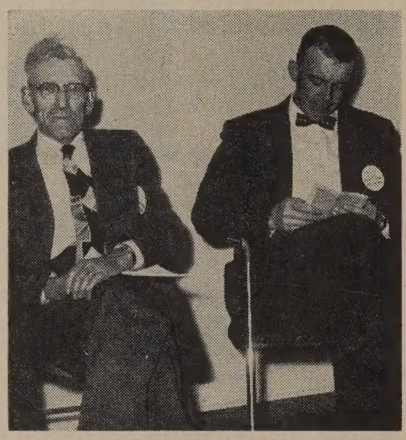
* * *

The Conference Message found in this issue was hammered out by five representative Friends, but the Conference as a body discussed it and corrected it until it became a document of where Friends stand on this issue. The ability of nearly 150 Friends to meet some unity of mind on basic issues and next steps was a real achievement. Given a basic pacifist approach and a view that disarmament is necessary, there is still room for wide divergence of thought.

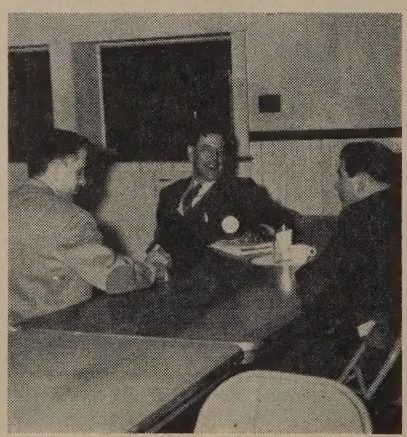
The queries that form the third part of the message are an attempt to catch up some of the spirit of the suggestions for action that were given specifically and in detail during various sessions: One day disarmament workshops; letters to those in responsible positions; support for Friends who feel they are led to take direct action against armaments; petitions against nuclear tests; participation particularly of young people in Washington and U.N. seminars; contact with radio, television and the newspapers to keep the disarmament concern before the public; distribution of peace and disarmament material to the unconvinced; programs on peace and disarmament for civic and social and religious groups; direct contact with our representatives in government who make our decisions for us; public meetings and other efforts to help create a ground-swell of opinion on these vital issues.



Kenneth Boulding, bereted for a walk, was one of the three articulate economists at the conference and also the bringer of the Sunday morning message.



Two hard-driving Friends wait for a discussion group to begin, John C. Trivette of Pinnacle, North Carolina, to the left, and Robert Maxwell of Earlham, Iowa, who drove all night with three other Iowa Friends both to and from the conference, to the right.



Midnight finds Samuel Levering still holding forth in the dining room, here with George Sexton of Hinsdale, Illinois on the left and Ronald Haldeman of Sheridan, Indiana, on the right.

The closing and unprinted query, which was one of an uncommon number of jokes that lightened the conference atmosphere, was: "Has your Meeting put a peace idea into orbit recently?"

The underlying current of the suggestions for action was the assumption that since Friends have an "old concern" for disarmament, much experience in working for it, and a number of organizations through which they can work, they must provide leadership for the many concerned people who fear the path their country is taking toward another war. The number of Friends who attended the conference and the interest and steadfastness with which they sat through the long sessions testifies to some hope that this kind of leadership will increase.

* * *

A concern for disarmament can come out of political or social ideas, but the basis for concern at the Germantown Conference was distinctly and consistently religious. A re-affirmation of the need for Christian lives, for belief in God rather than despair in men, for the "building of this house" by the Lord, was made whenever it seemed as if Friends had strayed from the main channel of religious concern. Dorothy Hutchinson, Kenneth Boulding, Stephen Angell, Robert Crow—many Friends brought this message in words and others in spirit. In the midst of a discussion of possible action and of ways to convince others of the need for disarmament, Kenneth Boulding spoke movingly of the ability of God to speak to other men as well as to ourselves, and of our duty to guard against using or manipulating others in our anxiety over promoting our cause. At moments of prophesying when, at our current rate of arming and preparation, war might come, other Friends advised that God is never out of history, and reminded us that to speak of "a point of no return" is not Chris-

Raymond Wilson, chairman, to the right, claps his hands to announce the beginning of a session at the Friends Disarmament Conference with, left to right, Robert Lyons of Stow, Mass., William Hanson of Seattle, Wash., and Lewis M. Hoskins of Philadelphia, Penna., as reporters from three discussion groups.

tian. The Meeting for Worship with which the conference closed was an expression of the depths to which Friends had been moved.

The Friends Conference on Disarmament hopes that its Message is read in all Friends Meetings. It also sent greetings and an expression of concern to the men on the "Golden Rule" expecting to sail into the nuclear testing area in the Pacific; and letters expressing its stand on disarmament to President Eisenhouer, to Senator Hubert H. Humphrey and to Disarmament Head James Wadsworth. The lasting effect of the Conference, however, will be shown in the lives and actions of those who attended it.

Eleanor Zelliot

Correspondence

Concern for Revival

To the Editor:

I am greatly concerned about the present and future spiritual welfare of Friends. I cannot recall in more than a half century of vivid impressions of Friends of ever a time when complacency and self-satisfaction are as predominate in so many of our Friends Meetings as they are today. And I believe the greatest contributing factor to this dilemma lies in the fact of our refusing to take God's word as unchanging truth.

In far too many of our programmed Meetings we have overlooked the strong declaration "Ye must be born again" as a prerequisite to church membership and have substituted a membership drive, and fellowship suppers and a big Easter program as a method of building up our membership. When we place membership ahead of conversion then we have missed the mark.

I think the greatest tragedy that can possibly befall our Society as Friends is for our youth to grow up in the church and become members and given a place of responsibility without having the teaching that repentance is the first requisite to becoming a Christian and given the opportunity by sound gospel doctrine through preaching and personal work to bow at the feet of the Master and have their sins removed, as far as the East is from the West, and remembered against us no more, and have that blessed relationship and fellowship that the Master so much longs to impart to youth. To get youth to accept Christ as their personal Saviour is not only to save a soul, but a life dedicated to Christ.

What we need most in all our Friends Meetings is an old fashioned, heart searching, repenting revival, from the pulpit to the furnace room.

J. Russell Burcham

Spiceland, Indiana

* * *

What is "Comfort"

To the Editor:

May I question Levinus Painter's statement in your issue of February 6 that the modern Quaker traveller, compared with the early Quaker "who travelled under conditions of great hardship in gospel ministry,," "enjoys all the comfort and is subject to none of the hardships"?

Without denying those early difculties, what comforts they had which are denied to the "motorized Quaker traveller" of today! The slow progress on foot or horse-back gave them long hours for pondering quietly on the last meeting and on the problems of the Friends they had met. The silence and solitude of nature, the nearness to it, even in bad weather, and the dangers besetting them (not unlike our air disasters) granted them a deepened experience of divine Presence. The unhurried conversations with the companion in travel offered them the necessary quietness for the preparation of new service. And with every group of Friends they had as many days and weeks to spend as we now have minutes and hours.

True, they could not lean back in comfortable seats of motor-cars and airplanes, but they did not sink back into them exhausted in all their spiritual resources, dazed by the rapid succession of meetings, and wrestling for a brief rest . . .

I am sure it is we who have lost the comforts and gained the hardships, and this is very bad for our ministry, for the salvation of our souls and those of our Friends. At best they gather some bits of news from us, but there is never time for meeting in that which is eternal—for we are motorized.

Richard K. Ullmann

Birmingham, England

The more any intelligent man thinks about the possibility of war today, the more he should understand you have got to work on this business of disarmament.—Dwight D. Eisenhower.

* * *

Even a small disarmament step would change the atmosphere and open the way.—Sydney D. Bailey.

Quaker Campus Life

News from Our Friends Schools and Colleges

Religious Education Week was held March 2-7 at Guilford College, North Carolina, with Horace McKinney, basketball and golf coach at Wake Forest as well as a Baptist minister and assistant chaplain at that college; Dr. William A. Wolff, on the faculty at Bowman Gray School of Medicine and member of New Garden Friends Meetings; and the Rev. Richard Crowder, minister of Harrison - Marvin Methodist Church as visiting speakers. Theme for the week was "The Challenge of Our Changing Times."

* * *

The Lane Gymnasium is now under construction at Oakwood School, Poughkeepsie, New York, and it is hoped that it will be ready for use by Commencement time. Built of cinder block and steel construction, the gymnasium will have a varsity basketball court, bleechers for 400-600, lockers, shop space, storage and a lobby. The playing space can be divided into two practice areas.

* * *

George School, Bucks County, Pennsylvania, was host for two weeks during March to three foreign students, one each from Egypt, Sudan and Norway. The three students are part of the group of thirty-five foreign students visiting the United States under the Annual Herald Tribune Forum. After spending two weeks in four high schools, the students will attend conferences in various sections of the United States, concluding in the twelfth Annual Herald Tribune Forum in New York City.

* * *

Fifteen Earlham College students with a professor and his family are now in Mexico on a study tour. Dr. Charles and Peggy Matlack are leaders of the first Mexican study program. Students are attending the spring quarter at Mexico City College. They are living with Mexican families and will take short sightseeing trips and visit projects involving welfare and community development as well as attend college classes. The month of July will be spent in a work camp. The Earlham foreign study program was begun in 1956 when a group went to France. Another semester in France will be spent by a group June 1958 to January 1959 led by Allen and Helen Hole.

* * *

The new Student Union building at George Fox College, Newberg, Oregon, was formally dedicated and opened on February 14. Dick Mott, president of the student body, cut the ribbon opening the lounge area following a dedicatory prayer by Dr. Arthur Roberts and remarks by the college pastor, Charles Beals. Besides the lounge with refreshment facilities, there are a prayer room, book store, student publications office, and council room.

* * *

Dr. C. Milo Connick, Professor of Religion and Chairman of the Department of Philosophy and Religion at Whittier College, California, will conduct a study tour to Europe and the Middle East beginning June 25 this summer. The group will spend six weeks in ten strategic countries. A visit with Dr. Jurius Mansur, Quaker and head U. N. physician for three Arab Refugee Camps, and a visit to the Friends Schools at Ramallah will be included when the tour stops in Jordan. Arrangements have been made for the group to include the World's Fair at Brussels at the end of the trip. Interviews with religious leaders and government officials are scheduled in several countries. College credit will be given on completion of certain requirements to those who wish it. Tour cost will be $1695 from New York City. For further information, contact Dr. C. Milo Connick, Whittier College, Whittier, California.

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Samuel C. Marble, President of Wilmington College, Ohio, was awarded a citation at ceremonies at the Cincinnati Gardens on March 9 for outstanding service to the Veterans of Foreign Wars. He and his faculty provided four years of academic training, without compensation, for a disabled veteran at the Veterans Administration Hospital in Dayton. At another Cincinnati occasion, Samuel Marble spoke to the Walnut Hills High School Parent Association on March 19 on "Meeting the Present Day Challenges in Education." Preceding the meeting Samuel and Rebecca Marble were entertained by the executive board of the Association, with a Cincinnati Friend and Professor at the University of Cincinnati College of Medicine, William Lotspeich, in charge.

* * *

Three new appointments have been made to the faculty of William Penn College, Oskaloosa, Iowa. Paul F. Bechtold, now a candidate for the doctorate at the State University of Iowa, has been appointed Associate Professor of Social Science. He has a B.D. degree from Bethany Seminary in Chicago. Dr. Willis H. Harner, former professor of Social Science, will return to Penn to resume that position in September. A graduate of Wilmington and Haverford Colleges, he has studied widely, taught, served as a pastor, a religious education director and a social welfare worker. Dr. George A. Dunlap of Sterling College, Sterling, Kansas, has been appointed head of the English Department, effective September 1, succeeding Rachel Crown. He is a graduate of Haverford College and the University of Pennsylvania, and a former teacher at Friends University.

* * *

David Henley, who has completed seven years as Dean of Earlham College, will be on leave-of-absence next year. During the summer he and Lila Henley will travel with a trailer, attending several summer workshops on rural church leadership. They then will make an extended visit to North Carolina, travelling and studying in the field of in-service training for rural pastors. David and Lila Henley are active at West Richmond Friends Meeting, Richmond, Indiana, in the Yearly Meeting, and on various Five Years Meeting boards and committees. David Henley has a long-standing concern for ministerial training among Friends and participated in Germantown Conference on the Ministry held last November.

* * *

Douglas V. Steere, Haverford College professor who has recently visited Africa under the sponsorship of the American Friends Service Committee, reports that several universities in Africa are ready to accept American students for a year of study. He hopes that more "mature" American Students can do their third year of college work in one of the multi-racial African universities such as Makerere College in Uganda, the University of Rhodesia and Nysaland in Salisbury or the University of Ghana.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

"Jesus Went About Doing Good," by Olaf Hanson; Abingdon Press; 95 pages, $.75. (Activity packet, $.35.)

The Primary Text (ages 6-8) for the Cooperative Series of Vacation Church Schools for 1958 was written by Olaf Hanson, Children's Editor of the Board on Christian Education of the Five Years Meeting.

The text is prepared for ten sessions, or a two week school. The teacher's manual, which Olaf Hanson has written, gives an amazing number of helps, outlining each lesson and suggesting stories, film strips, scripture passages, songs and activity materials.

While the text is designed for use in the vacation church school, many Friends may want to own personal copies because of Olaf Hanson's connection with it. It should give many helpful suggestions for Primary Teachers in the Sunday School.

Russell E. Rees

* * *

"Multitudes in the Valley," by Denis Baly; Seabury Press; 305 pages; $5.00.

Denis Baly, for 20 years a teacher in the Middle East in Jerusalem, Amman and Haifa, has produced a most helpful volume for anyone who wants to see the torment of the Middle East through the eyes of a churchman.

The author, who speaks both Arabic and Hebrew, has described the "controls" which guide the thinking and feeling of three groups, Jews, Arabs and Westerners. He succeeds in presenting a sympathetic and illuminating portrait of each group.

God, he believes, is working in history. But the church has not grasped this fact with reference to the Middle East, and has little vision of how she can be of service in this very nearly impossible situation. The price of the book is a little high, but very likely no purchaser will ask for his money back!

Harold V. Smuck

* * *

"Evangelism for Teen - Agers," by Howard W. Ellis; Abingdon; 112 pages; $1.00 (paper).

With the prominent publicity given to misdemeanors of youth, we often wonder how the Church can reach out to the three out of four youth reported to be outside the Church.

In a graphic way the author points out the needs of today's youth and believes that God can best reach teen-agers through other teen-agers. With this approach, he clearly gives practical suggestions for an effective program of youth to youth evangelism.

Rarely does one find as helpful a guide in youth evangelism as is found in this book. Friends Youth Fellowship will want to study this book and evaluate their own programs. Youth can extend their Christian fellowship.

Wayne Carter

* * *

The series of lectures given by Levinus K. Painter at Wilmington Yearly Meeting in 1957 have been published in a booklet entitled "Mind the Light—Four Studies in Quaker Outreach." The talks are based on Levinus Painter's experiences among African Friends. The printing of the lectures was made possible through the gifts of Lyra Trueblood Wolkins and the Mosher Fund of New York Yearly Meeting. A limited supply is available at 25c a copy from the office of Wilmington Yearly Meeting at 257 North Lincoln St., Wilmington, Ohio.

* * *

"Finding God in the Redemptive Fellowship," by D. Elton Trueblood, is the latest booklet in the "Finding God" series published by The Upper Room. In the 32 page booklet, Elton Trueblood describes the meaning of cell groups and of homes as "redemptive fellowships," quoting liberally from the writings of Pauline Trueblood concerning Christian family life. Booklets in this Upper Room series are fifteen cents each, less in quantity.

* * *

Sydney D. Bailey, head of the Quaker Program at the United Nations, has written an excellent article on "The Religious Boom in Russia" which appears in The Christian Century for March 12. He is also the author of "British Parliamentary Democracy," a textbook recently published by Houghton Mifflin Company at $2.75.

* * *

A recent book by Philip E. Jacob, Friend and Professor of political science at the University of Pennsylvania, has been receiving wide attention. Entitled "Changing Values in College" (Harpers, $3.50), the book is a study of the impact of social science education on the values of American students, made for the Hazen Foundation. Philip Jacobs characterizes American students as gloriously contented, unabashedly self-centered, easily tolerant of diversity but conformists themselves, respectful of the traditional moral virtues, interested in religion but not concerned with religion outside the church, dutifully responsive towards government but often politically illiterate, optimistic about their own lives but pessimistic about the possibilities for peace and not particularly concerned about international affairs.

PATIENCE

The unclothed branches in the wind
Wait for the coming of the Spring;
They bear the snow, the sleet, the hail,
Undaunted by their sting.

The earth is dark; the life that grows
Is locked beneath its frozen crust:
And yet in silence earth still knows
That life shall bloom from dust.

God, render me the smallest part
Of the strength that lies innate
In Nature's large, pulsating heart:
The will to trust and wait!

May Mansoor

THERE IS NO DEATH

The Holy Spirit came to me at twilight,
When spring was new and pure with April breath;
That He should come at such a time of promise
Was life and peace beyond all passing death.
Outside, the brightest flowers were breathing fragrance;
Inside my waiting heart there was a trust;
The tulips lifted cups for dew and dawning
Above the silent rows of shifting dust.
The Holy Spirit lifted me at twilight
Above this earth of grief and shifting sand;
He filled my eager heart with April singing;
My searching eyes have seen another land!

Edna Janes Kayser

Thoughts for Class Study

By John C. Harvey

April 27

God's Mighty Deliverance

Exodus 11:1 through Exodus 15:18

There is a basic approach to a study of the "historical" books in the Bible that is necessary for any clear comprehension of these parts of the written Word. We must always keep in mind that we are dealing with the writings of interpreters of facts rather than reporters of facts. Exodus is often read as though it were the diary of Moses, and with the supposition that he approached his task of reporting his marvelous experiences to all future generations in the exact manner of a scientist.

The Bible is a religious book, and its aim is more than merely to report what people did in various ages of history. The aim of the Old Testament is to trace the work of God in relation to the people of Israel. The New Testament does the same in relation to the people of the new covenant—Christians. Exodus, as well as other books of the Bible, is the concensus of the leaders of Israel after they had carefully evaluated the experiences of their people over a period of many generations. It is an interpretation of the facts of Israel's experience.

We do not know with exactness about the "bare facts" of Egyptian history at the time of the Hebrew enslavement. Secular history gives evidence of civil strife, bloodshed, and great plagues in the hot climate. Some fairly reasonable attempts have been made to explain to modern inquiring minds how the Red Sea could have divided and then come together again. It is interesting to many people today to try to get to the heart of what actually did happen in those ancient times. But it is not absolutely necessary for us to do so before we can appreciate and receive the message of the Scripture. The important thing to see in this lesson is that the people came to a very great conviction that the purpose of God was being worked out through the events of history, and that this purpose was favorable to them. Naturally, we can look objectively at the ancient Hebrews and feel that they were much too narrow in their view of the purpose of God and the providence of God. In actual practice, we may be as narrow, or even more so, ourselves.

We tend, also, to make comparisons between the mighty deliverance of the Hebrews and our own struggle for American independence. Many Americans have a strong feeling about the American interpretation of the facts of our early history. It is extremely difficult to be unprejudiced in our interpretation of history. But let us ask ourselves in all honesty: "Do we have any better interpretation than that of the people of Israel? Are we keen enough to discern the hand of God in the catastrophic events which befall the world? And, more than that, are we able to respond to these events in such a way as to increase our faith in God?" Surely the Israelites have much to teach us at these points.

Question: Can you be specific about your discerning of the hand of God in some event of history in your own lifetime? Do you believe that God is succeeding in working out the deliverance of enslaved people in the world today?

May 4

God's Law in a Nation's Life

Exodus 19 and 20

The type of government in Israel at this time is a type that modern nation-states find difficult to understand. It has been called a "theocracy." God was the government, and Moses was the agent of God. There was a direct, personal covenant relationship between God and the people. We have not personally experienced anything like that kind of government. The concepts of "State" and "Church" are so separated in American life that we cannot easily imagine a theocracy. While there are some advantages to this separation, we may question whether we are doing right to continue such a sharp cleavage. There must be something wrong with church or state or both if we are forced to keep them separated.

God's laws are surely inclusive enough to cover everything in human life. Are we to think of the laws of nature as God's laws, and then say that certain civil laws are not God's laws? How do we determine the difference? Why should there be two sets of laws? We might criticize civil agents for making claims to being administrators of God's laws, especially when the laws go contrary to what we want to do. Or we might rebel against legislators who declared that the laws they passed were unmistakeably God's laws. Perhaps it is well that we are not too hasty in making such sweeping claims for some of our laws, particularly when we are not sure that some laws are worthy of a permanent place in society. We are still working it out on the anvil of experience; but surely what we hope for eventually is the establishment of the reign of God, where His laws are recognized and obeyed willingly and completely.

There is something closely akin to Quakerism in the covenant relationship between God and the people of Israel. "You shall be to me a kingdom of priests and a holy nation." Here is emphasized the importance and dignity of the individual, with the elimination of the middle man in religious affairs. Every man was to be a priest. Every man was to know God to the extent of his own capabilities to do so. Every man could pray directly. It took a long time for these ideas to develop after the first statement of the covenant, and we may say that the power of these ideas is only slowly being grasped by people even to this day. We should add that such a concept also eliminates a careless or indifferent attitude toward God. If a man is to be a priest of God, he must consider it an important and sacred task. In this we find the path to the abolition of the passive laity.

We may find fruitful meditation in thinking of the Ten Commandments in the light of Paul's idea that the law is a schoolmaster. Law is not a static thing, but a living teacher to help us learn God's ways of doing things in His world.

Questions: What is the place of the home in teaching God's law and in developing respect for it? How do we know that certain laws are God's laws rather than our own?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Kenneth Pickering, Minister of the Friends Meeting at Winchester, Indiana, presided at the Indiana State Pastor's Conference held in February at De Pauw University.

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Glen and Mildred Rinard have resigned from the pastorate of the Citrus Heights Friends Meeting in California after twelve years of service there. Previous to that, they served for a number of years in Nebraska and in Western Yearly Meetings.

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New England Yearly Meeting is scheduled to be held June 17-22 at Lasell Junior College, Auburndale, Massachusetts. Among the speakers will be Kenneth Boulding, Katherine Paton and Alexander Purdy. A schedule giving dates and places of all Yearly Meetings is available from the Friends World Committee, 20 South 12th St., Philadelphia 7, Penna.

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"News Notes," the newssheet of the Central Committee for Conscientious Objectors, reports that another movie has concerned itself with Quakerism. In "The Deep Six," Alan Ladd "plays a gunnery officer simultaneously in conflict with the Japanese and the pacifist principles of his Quaker upbringing. The Navy is again proved to be a poor place for the expression of pacifist principles."

* * *

Dudley and Molly Robinson, Friends of Southern Rhodesia, will be in the United States from April 28 through July 27. Dudley Robinson, who is Clerk of Central Africa Monthly Meeting, is assistant director of Native Agriculture in Southern Rhodesia. He will be studying agricultural activities in the United States, Puerto Rico and Jamaica, and the Robinsons hope to visit Jamaican Friends while on that island.

* * *

Sarah Rayle, pastor of the Hinkle Creek Friends Meeting, was the subject of a news story and photograph recently appearing in a local paper. Hinkle Creek Meeting is on a hill at a crossroad five miles southwest of Cicero, Indiana. The article recounted the founding of the meeting in 1836 and its record of recorded ministers and pastors. Sarah Rayle began training as a minister upon the death of her husband in 1933, and has served West Grove, Vermilion Grove, Newport and Sheridan Meetings.

The first marriage to take place under the care of Central Africa Monthly Meeting, which is centered in Salisbury, Southern Rhodesia, was that of Diana I. Burnell and Edward R. Swart, both members of this small Friends Meeting. Since the Central Africa Meeting does not yet have a Meetinghouse in Salisbury, the wedding was held in the Salisbury Congregational Church. Edward Swart is a lecturer in physical chemistry at University College in Salisbury.

* * *

North Carolina Yearly Meeting, probably for the first time in history, has two sets of brothers in the pastoral ministry, reports the "Friendly News Letter" of that Yearly Meeting. "First, there are the Jones boys—Millard of Deep River, and Robert of Greensboro. Both are doing good work, and this is one time when it is good to try to keep up with the Joneses. Another set of brothers is Willie and Buford Frye — Willie at Cane Creek and Buford at Nahunta-Oakland in Contentnea Quarter."

* * *

First Friends Church in Whittier, California, has begun a series of interest-discussion groups sponsored by the Adult Education Department of the church. The first in the series will be eight lecture-discussions on Soviet Russia given by Dr. Harry W. Nerhood, Professor of History at Whittier College and a member of the Meeting. His lectures, under the general title, "The Land of Ivan Petrovich Rurik-Romanov," will deal with historic, economic and contemporary subjects. The final lecture is "Ivan and Sam Co-exist."

* * *

Herbert Hadley, the American Friend now serving as Secretary for the Friends World Committee for Consultation, plans to attend Near East Yearly Meeting held near Easter at Ramallah, Jordan. On this trip he will visit Friends, members of the Wider Quaker Fellowship, and American Friends Service Committee work in Lebanon, Turkey, Greece, Yugoslavia, Italy, Germany, Switzerland and France, returning for London Yearly Meeting in May. The world office of the Friends World Committee is at Woodbrooke, Selly Oak, Birmingham 29, England.

* * *

The new Prosperity Meeting house near Asheboro, North Carolina, has been completed, with the old building made into class rooms, the grounds landscaped and parking areas provided. Total cost of the building project was about $22,000. Leonard Vulcannon is pastor of the Prosperity Meeting. Another Meeting in North Carolina Yearly Meeting with building plans is the Asheboro Meeting, which has begun a building fund campaign and has employed a firm to draw plans for a new Meetinghouse. Goldsboro Meeting in North Carolina is making plans for acquiring an additional lot on which to build a new educational building.

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Pre-Easter Meetings among Friends include services in the Liberty Meeting at Clemons, Iowa, with William F. Pribbenow of Middle River assisting; special meetings at Honey Creek Meeting near New Providence, Iowa, with Dewitt Foster, retired Friends Minister, as guest minister; evangelistic services at Cuba Friends Meeting in Ohio, where Edward Linton of Leesburg, Ohio, is guest leader; a special series of meetings at Sugar Plain Friends Meeting near Thorntown, Indiana, with Keith Kirk, pastor at Carmel, speaking; and a nine day spiritual emphasis campaign at Capay Rancho near Orlando, California, with A. Leonard Gilmour of Arcadia as leader.

* * *

Wilmington Yearly Meeting will be held August 14-19 on the campus of Wilmington College, Wilmington, Ohio. Speakers announced are Matt Thomson, new Executive Secretary of the Dayton office of the American Friends Service Committee; E. Raymond Wilson of the Friends Committee on National Legislation; Bernard Clausen of the Friends General Conference; and A. Ward Applgate of Wilmington, who will speak on Missions. Morning devotional leader will be Edward Linton, pastor at Leesburg. Samuel Marble, President of the

COMING EVENTS

April 14-18—Board Meeting Week. Boards and Committees of the Five Years Meeting of Friends; Richmond, Indiana.

April 18-19—Executive Council, Five Years Meeting of Friends; Richmond, Indiana.

May 24-25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs; Hominy, Oklahoma.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

College, will be at the Sunday morning Meeting for Worship. Thomas Brown of Westtown School will give the Quaker Lectures this year on the theme, "The Quaker Approach to Current Literature."

* * *

Poughkeepsie Meeting in New York participated in the Dutchess County Council of Churches' Union Lenten Services by securing Clarence E. Pickett, Executive Secretary Emeritus of the American Friends Service Committee, as one of six weekly speakers. The service was held March 2 at the Poughkeepsie Meetinghouse. Hamilton County, Indiana, Friends have participated in interdenominational activities by arranging for Bob Potter, an Earlham College student, to speak at the March 2 Union Evangelistic Service, together with music by an Earlham College quartet. Harold King, pastor of Westfield Friends Meeting in Hamilton County, Indiana, spoke March 3 at a county-wide Youth for Christ gathering.

* * *

Carmel Friends Meeting in Indiana has developed an interesting technique for teaching a series of lessons on Quakerism. Six Friends are prepared to teach a lesson on one aspect of Friends beliefs: Marcus Kendall on history and organization, Merritt Murphty on the ordinances, Percy Brown on Friends Queries, Clifton Morford on peace and social concerns testimonies, Leonard Compton on the sacrament of life, and Olive Brunner on membership in a Friends Meeting. Six youth or adult Sunday School classes are participating in the series. Each week the teachers rotate to a different class until each class has covered the six subjects. The series has resulted in good attendance and real interest.

* * *

A conference on "A New Rural Life Strategy for the Middle West" will be held April 14 at Manchester College, North Manchester, Indiana, sponsored by the College and the Rural Life Association. Opening address at 9:30 a.m. will be given by Monsignor Luigi Ligutti, executive director of the National Catholic Rural Life Conference. His address will be followed by a colloquy on "Implications for Protestants in the Middle West," in which representatives of Manchester, Goshen and Earlham Colleges as well as others will take part. Rufus King, Chairman of the Rural Life Association, will speak at the luncheon meeting. A workshop will be held in the afternoon. Further information is available from E. L. Kirkpatrick, Rural Life Association, Marietta College, Marietta, Ohio.

* * *

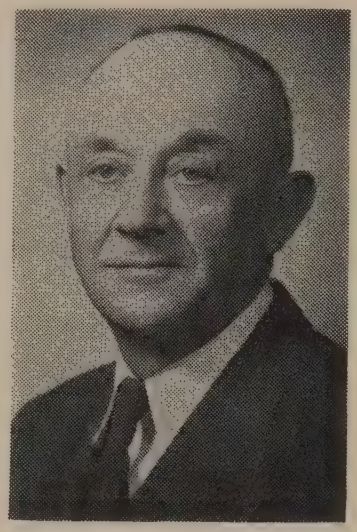
Ruth Day Caldwell, formerly of Carmel, Indiana, and the Quaker Day family there, has been named Methodist of the Month by the First Methodist Church in Kalamazoo, Michigan. A graduate of Earlham College, she taught for a year at Fairmont Academy before her marriage. Clyde Caldwell was on the faculty of Earlham College for a time and is now with the Upjohn Company as a Research Associate. Ruth Caldwell has given wide service in community affairs and in 1957 won national recognition as a recipient of one of the five Centennial Citations of the National Educational Association. The Methodist newssheet reporting her honor states that Clyde and Ruth Caldwell "come out of the rich heritage of Friends and continue to hold a primary membership in the Quaker Society."

* * *

Friendsville Manor, the proposed home for the retired at Newberg, Oregon, has taken an option on property just north of the George Fox College campus, it has been announced by Charles M. Beals, chairman of the board of directors. The retirement home will consist of cottages or bungalows and a five story central residence building. Its directors consider the proposed home to be "A Club for Christian Retired People." Over forty applications for membership have been received. The architect's plan calls for 120 living units to be occupied by single or married couples. Purchase of the property and any expenditure toward construction will be deferred until nearly 100 people have presented their applications. Charles A. Beals, who is also pastor of First Friends Church in Newberg, heads the non-profit corporation representing Friends churches in the Newberg, Salem, Portland and South West Washington areas.

Friendly Fellowship

Center Friends, Bridgeport, Indiana—March 2 was a highlight day for members and friends of Center Friends Meeting located on Hausien Road near Bridgeport. "Men and Missions" Sun-



A. Ward and Lena Applegate have resigned their ministry of the Wilmington (Ohio) Friends Meeting, effective September 1. A. Ward Applegate has been pastor of that Meeting for the past twenty-four years.

Ward Applegate has served on the executive council of Wilmington Yearly Meeting for twenty-two years, is a member of the permanent board, the committee on financial structure, chairman of the board of outreach and chairman of the committee on minutes for service. He has been a member-at-large of the American Friends Board of Missions of the Five Years Meeting, a member of the Board's executive committee since 1923 and its vice chairman until 1960. He is now chairman of the personnel committee of the Mission Board, and was chairman of the Board from 1950-1955. He is a member of the Executive Council of the Five Years Meeting and has held other posts in the Five Years Meeting.

A charter member of the Friends World Committee for Consultation, he has been very active in that organization and will attend the 1958 meeting at Bad Pyrmont, Germany. He has travelled among Friends abroad widely and has spoken at many Yearly Meetings in the United States and abroad.

Lena Applegate has served as parish visitor since 1952 and has been active in the Sunday School, the Woman's Society and the Monthly Meeting. She attended Friends World Conference in 1937 and 1952 and visited Cuban and Jamaican Friends in 1945 with Ward Applegate.

The Applegates hope to spent the next few years in service to the larger Society of Friends.

day was observed in the morning worship service. Wilbur and Miriam Beeson and their family were guests and Wilbur Beeson brought a very challenging message. He used colored slides to help interpret the work they did on the Friends Africa Mission. Music for the service was furnished by a Men's Chorus from the Meeting.

A Fellowship Dinner was enjoyed at the noon hour, after which the regular Monthly Meeting was held.

In the afternoon the Meeting went in a body to the building site that has been given by Carrie and Ernest Louis for a parsonage. Ground breaking services were held with our pastor, Clayton Fields, presiding. Norval E. Webb, Yearly Meeting superintendent, was among the visitors and turned the first shovel of dirt. All departments of the church and Sunday School participated.

The Building Committee, of which John Charles Barker is chairman, expects to begin construction of the parsonage soon. The proposed plan includes three bedrooms and study and full basement.

Center Friends Meeting was established in 1860. This is the first time it will be possible to accommodate a resident pastor. Barbara Crawley

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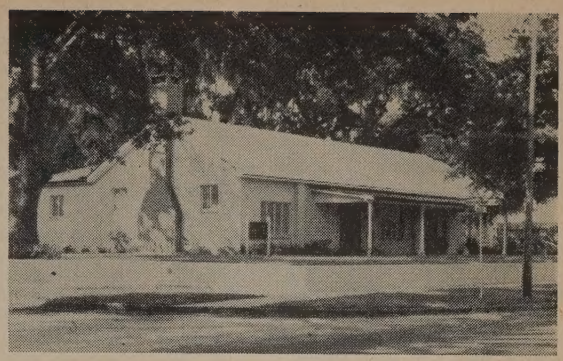
Orlando—Winter Park, Florida—In the midst of belated but most welcome "shirt-sleeve" weather, over 200 Friends from Florida and Georgia gathered at the beautiful new Orlando-Winter Park Meetinghouse for the 1958 Southeastern Friends Conference. The theme of the gathering was "The Life of the Meeting, and Its Relation to the Community."

Just prior to the Conference there was a well attended meeting called by the Peace Committee, at which Calhoun Geiger, Peace Education Secretary from the High Point, North Carolina, office of the American Friends Service Committee, displayed Raymond Wilson's slide and recording account of his recent trip to the Far East.

After the Friday evening and Saturday morning sessions which were devoted to reports by the various Meetings on developments and concerns, the Conference broke up into three round-table discussion groups following the "Life of the Meeting" theme: Worship and Ministry, Social Responsibility, and Oversight of Meeting and Conference. This "workshop" type of discussion group was tried for the first time last year at the St. Petersburg Conference and so increased participation by those attending that it will probably be a regular feature of Southeastern Friends Conferences in the future.

The greatest attendance at the Conference was reflected at the Saturday afternoon address by Clarence Pickett, who spoke to a packed Meetinghouse on the attitudes toward this country he encountered in his recent trip to Asia. He also spoke of changes in the Southeastern Friends Conference since the one he attended some ten years ago.



Orlando—Florida Winter Park Meetinghouse,

Attenders at the Conference received a heartwarming thrill when, after it was reported that there were a large number of Latin-American Friends, at one time members of Cuba Yearly Meeting, now living in Miami and there was discussion as to how we might contact these Friends and overcome the language barrier, two carloads of these Friends, relatives of Filiberto Diaz, arrived at the Conference Saturday afternoon and stayed through the rest of the sessions.

The hard work and organization of the Orlando-Winter Park Monthly Meeting and the Planning Committee resulted in an enriching and fruitful Conference. Officers elected for the coming period were Rembert Patrick of Gainesville, Clerk; Ruth Lynn Fraser of Lake Worth, Recording Clerk, and Sue Greenleaf of Jacksonville, Registrar.

J. William Greenleaf

* * *

Deer Trail, Colorado—Penn Quarterly Meeting was held at Deer Trail, Feb. 8. A meeting was called by the president, Ora W. Carrell the previous day for all members of the Nebraska Yearly Meeting Permanent Board. We were grateful for the presence of Glenn Reece in all our meetings for worship and business. We appreciated his wise counsel and advice.

The subject of concern were many. The presence of the Holy Spirit's guidance for Nebraska Yearly Meeting; pastoral leadership and ministerial training; the new Meetings at Denver and Ordway, were deep concerns of the Board. In a talk Friday evening, Glenn Reece stressed the need for each one to have a personal experience of knowing God and His leading.

Saturday morning Ministry and Counsel met to discuss the subject, "The Richmond Declaration of Faith." Several members of the Colorado Association of Friends were present from Boulder, in addition to representatives from our several Meetings. The afternoon business session with our clerks, Ava G. Maris and Katherine Honold, led us into a most profitable view of our activities in our several meetings. Time was given for our visiting Friends to express their concerns. The meeting was closed with special thanks to Deer Trail Friends for hospitality. "It was good to be there." God's presence was manifest in a special way.

Evalena Macy

Frozen C.O. Funds

During World War II many conscientious objectors did farm work, receiving maintenance and $15 a month for pocket money. The farmer who employed a C.O. was required to pay the difference between that and the prevailing wage into a fund which is part of the funds of the United States Government. Now Representative A. S. Carnahan (a Democrat of Missouri) has introduced House of Representatives Bill 9882, which will free this money for use by the various religious denominations in relief and rehabilitation work. The total amount of the frozen fund is about $1,400,000.

In accumulating this fund almost 1200 men did approximately one million man-days of work. Most of the denominations believe this fund has been lying useless too long and are anxious for the bill to be passed. It has been referred to the Judiciary Committee of the House, with Emmanuel Celler of New York as chairman. It would be well to let Congressman Celler know that you are interested in this bill. If you write him, send a carbon to your own Congressman who eventually may vote the bill up or down.

Milton H. Hadley

Protestant Pavilion

There will be a Protestant Pavilion housing an ecumenical exhibit on Christian unity at the 1958 Brussels World's

Fair. Begun by a group of Belgian Protestants who had an unshakable belief that the fifty million visitors who will throng the World's Fair should see a symbol of Protestant Christianity, the project has attracted world-wide support. A Protestant Witness Roll is being compiled in an effort to complete the payments for the Protestant Pavilion. For each gift of $5.00 or more, the donor's name will be listed. Contributions should be sent to Friends of the World Council of Churches, Protestant Pavilion, Room 1005, 156 Fifth Avenue, New York 10, New York.

BIRTHS

Carter—To Paul and Carolyn Carter of Russiaville, Indiana, a son, Gregory Allen, on March 6.

Phillips—To Phillip and Loretta Phillips of Russiaville, Indiana, a daughter, Sue Ann, on February 26.

Raney—To Nelson and Betty Lou Raney of Russiaville, Indiana, a daughter, Carol Ann, on March 2.

WEDDING ANNIVERSARY

Howard—Clarence and Louise Hooker Howard of Amboy, Indiana, observed their sixty-fifth wedding anniversary on March 2. Clarence Howard is 89 and Louise Howard is 83. Both have been members of the Amboy Friends Meeting for the past thirty-five years. Louise Howard's father, Harrison Hooker, was a pioneer Quaker minister. The couple has four sons, fifteen grandchildren, and forty-three great grandchildren, with four sets of twins in the larger family.

DEATHS

Blair—William Ervin Blair, on March 12, at New Burlington, Ohio, aged sixty-eight, after suffering a heart attack. He was the son of William F. and Emma J. Mills Blair and was born November 28, 1895 ,at New Burlington, where he was a birthright member of the Friends Meeting. His marriage to Marie Hall took place November 26, 1919. At the time of his death he was a partner in the Blair and Williams Grocery. Surviving are Marie Blair; two daughters, Rhea Jeanette Williams of New Burlington and Ruth Eleanor Miller of Xenia, Ohio; and four grandchildren. Services were held at the New Burlington Meetinghouse with Fred Brandauer officiating, assisted by C. A. Arthur and Bert O'Conner. Burial was in New Burlington Cemetery.

Hull—Cora Moshier Hull, on March 2, in her eighty-first year. The wife of the late James J. Hull, she was an active member of the Clintondale Friends Meeting in New York the greater part of her life. She was an honorary member of the Meeting on Ministry and Counsel, and a charter member of the Ladies Friends Circle. Surviving are a son, Parker Hull, and a granddaughter, Joan Hull, of Clintondale, New York. Funeral services were held with Jesse Stanfield in charge.

Keates—Marian C. Keates, on Feb. 28, at Pasadena, California. She was the daughter of the late Harry R. and Elizabeth Keates. Her life was one of devotion to her church in various activities, especially the missionary work of California Yearly Meeting. Surviving are three sisters, Mrs. Elbert Smith with whom she had her home, Mrs. Harold G. Sprague of Lubbock, Texas, and Sara Keates Dillingham of Ithaca, New York;

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church. 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.: Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor. H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, Merchants National Bank Building, 6031 East Washington Street. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O Reisinger, Minister. For information call: ME 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St.. Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

two brothers, Stonehill R. Keates of Pasadena and Frank T. Keates of Des Moines, Iowa; and a number of nieces and nephews. Funeral services were conducted by J. Stuart Innerst, pastor of the Pasadena Friends Meeting.

Petty—Mary Macy Petty on January 1, at the age of ninety-four. She was the first woman to serve on the Guilford College Board of Trustees, and had been a trustee since 1937. She was born November 10, 1863, in the Quaker community of Bush Hill, North Carolina, to William Clinton and Victoria Petty. William C. Petty developed the first power loom shuttle for cotton mills in the South and was honored for this achievement. He also headed the men of the Bush Hill community in 1876 in their efforts to build a school. Mary Petty went on from this school to New Garden Boarding School and then received her bachelor's degree from Wellesley in 1885. She did graduate work at Bryn Mawr, Harvard, Cornell and the University of California. After serving on the staff of Statesville (now Mitchell) College, where she occupied the chair of mathematics. Mary Petty returned to Guilford in 1888 to teach mathematics, history, Latin and English Literature. In 1893 she joined the faculty of the State Normal and Industrial School, forerunner of Woman's College, in Greensboro, North Carolina. In 1903 she was appointed head of the Department of Chemistry and held that post until her retirement in 1934. She was an active and devoted member of the Asheboro Street Friends Meeting and she served in outstanding manner as Recording Clerk of the North Carolina Yearly Meeting. In the Asheboro Street Meeting she established the Elizabeth Fry Circle and served as Sunday School superintendent. The class which she taught for forty years now bears her name. She was active in civic affairs and was the first secretary of the North Carolina Federation of Women's Clubs. As student, teacher and then trustee she gave of herself to Guilford College in full measure. She served as chairman of the Yearly Meeting Advisory Committee for Guilford College prior to becoming a trustee. On her 90th birthday, Mary Petty participated in groundbreaking ceremonies for Katherine Hine Shore dormitory. Mary Petty will long be remembered by those her rich spirit enlightened.

Vogus—Lessie T. Vogus, on February 18, at the home of her son, Russell Vogus, Russiaville, Indiana, aged seventy-five. Born January 8, 1883 in Monroe Township, Howard County, Indiana, she was the daughter of Hiram and Martha Morris Fritz. On May 5, 1903, she was married to Earl J. Vogus who preceded her in death on February 3, 1956. Their married life was spent on their farm three miles east of Russiaville with the exception of four years in Russiaville. As a member of the Russiaville Society of Friends, Lessie Vogus was active as long as health permitted. She had served as an elder and as a member of different committees of the church and was also active in the United Society of Friends Women. She often led in devotions and witnessed clearly to the power of Christ in her life. A son, Dayton, died in 1906. Other survivors include her son, Russell; a daughter, Mrs. Lee Dixon of Kokomo; six grandchildren and two great grandchildren; three brothers and four sisters. Funeral services were conducted at the Russiaville Friends Meetinghouse with Herbert Pettingill in charge, assisted by Norman Young. Burial was in the New London cemetery.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible Schol at 11:00 a.m.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw. Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675 (Res.) WA 66159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C. — Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, "Eldonhill", 876 Lafayette Ave. Phone MU 1-6528

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day. 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.

American

Quakerama

True Stories of Quaker Life, Concern and Humor

"Father Forgive Them"

She was not a Quaker girl but because her mother's sister and husband were pastors in the Wilmington, Ohio, Meeting, she came from her Casper, Wyoming, home to live with them and to attend Wilmington College. She was comely and statuesque.

It was her practice to go to Meeting and to enter into many of its activities. She sang in the choir. She became engaged to be married to a fine young man. They were a striking couple.

As the time for the marriage approached, she asked the privilege of having the ceremony at the close of morning worship and suggested that the period of silence in which the Meeting always concluded should, this time, be "weighty" and more extended than usual.

One aged member of the Meeting was a strong willed person who frequently spoke during worship. What she had to say was always briefly and succintly stated. Usually it was "right," but sometimes, as is always to be expected in such cases, what she had to say was not "in the life of the meeting." To preclude such a possibility on the occasion of the wedding, two dear Friends, acquaintances of hers for many years, felt that it was laid upon them to explain privately to her that this time it might be well for her to remain silent.

All through morning worship she brooded over the fact that she had been thus "disciplined" by her two well meaning friends. It proved to be a burden too great for her spirit to bear. Consequently, in the weighty silence which immediately preceded the marriage ceremony, and while the hearts of the young couple thumped in their bosoms as they made ready to come forward, this Friend, having in mind only those who had disciplined her, nothing more, arose and in a clear, shrill voice quoted simply, "Father forgive them, they know not what they do."

It is much to the credit of the solemn dignity of the Meeting, and to this particular occasion, that no merriment was audibly expressed until after the Meeting closed. What happened then may well be left to the imagination.

A. Ward Applegate

THE QUAKER HILL RESIDENCE

at Richmond, Indiana, offers its hospitality to Friends traveling through the state, visiting Earlham College, or attending conferences and committee meetings in the Richmond area. Reasonable rates for overnight hospitality and meals. Write:

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Founded 1893

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants will be accepted as vacancies may occur.

RICHARD H. MCFEELY, *Principal*

Address inquiries to:
ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.

1799 WESTTOWN SCHOOL 1958

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1958-59.

Carol A. Palmer
Concord, Pa. Meeting
Nancy R. Alcock
West Grove, Pa. Meeting
Vinton M. Prince, Jr.
Mullica Hill, N. J. Mtg.
Marjorie A. Burgess
Providence, R. I. Meeting
Rebecca T. McDowell
Clear Creek, Ind. Meeting
Douglas F. Fuson
West Richmond, Ind. Meeting
Ouida Courteol
Evanston, Ill. Meeting
David H. Warren
Finger Lakes, N. Y. Mtg.
Christopher A. Mills
Sandy Springs, Md. Mtg.
James H. Littrell
Richland Square, N. C. Meeting
Gilbert L. Gates, III
High Point, N. C. Mtg.
Elizabeth L. Walton
Boulder, Colo. Mtg.
Sarah H. St. John
Providence, R. I. Mtg.
David W. Flaccus
Scarsdale, N. Y. Mtg.

The enrollment for 1958-59 has been completed and a waiting list of Friends and children of Alumni has been established.

For a catalogue or further information please write—

Daniel D. Test, Jr.
Headmaster

J. Kirk Russell
Director of Admissions
Westtown School
Westtown, Penna.